BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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A. T. Parker High and Ashland East S[illegible]

CAREFULLY CONCOCTED AND CLUMSILY CONSTRUCTED

Such is the Judgment Pronounced Upon all Systems of Religious Belief by an Educated Jew Who Takes Dr. Singer to Task for Religious Criticisms Upon His People

(By Joseph Silverman).

The most active supporters of the Freethought movement are to be found among the educated Jews.

It is as a Jew that I pen the inclosed comment upon an article from the pen of Dr. Isidor Singer, of New York, published in the Sun, who undertakes a criticism of the Jewish people because of their indifference to the Jewish faith. There may be a deep significance in the suggestion that we "first clean our own house" but failure to do so would not prevent an insight into the uncleanliness of other houses.

Dr. Singer has no thought or consideration for orthodox Christianity. He knows that it is false in conception and theory. He knows that it is a failure in moral practice and a clog to intellectual thought. As education inculates progress and development, so the educated Jew, in preparing his mind to grapple with Christianity theology has found his own theology to be equally at fault,, and, as a result, he rejects them both. In spite of his railing the Jews, Dr. Singer gives utterance to some well known truths. On the whole he is a liberal minded man and the following extract will be found of interest. Among other things he says,

"Rosh ha-Shanah and Yom Kippur having onec more proved their charmed power to call back for two or three days the lost sons of Israel into the precincts of the synagog, the latter will again, for an entire year, resound with lamenting pulpit comments on Isa. i. 3: 'The ox knoweth his owner, and the ass his master's crib; but Israel don't know, my people doth not consider,' and sad reflections on Lam. i. 4: 'The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh,' etc. Well, would not their modern successors the rabbis, do better, perhaps, to sigh less and think more, and, most of all, to have the necessary self abnegation and the courage to throw up their fat jobs in order as independent men to proclaim their religious, or rather irreligious, convictions throughout the land? Have we a right to sneer at Rome, at its retrograde theological colleges, at its chapels, dogmatics, and scholastic philsosophy as long as we progressive Jews ourselves tolerate in the metropolis of American democracy, the ludicrous anomaly of so-called orthodox rabbinical seminary, the majority of those trustees are Freethinkers, the greater part of whose teachers are agnostics, and the almost tatality of whose pupils are scoffing and apathetic skeptics—as long as we persist in criminal inertia, altho most of us know that the natural consequence or the unnatural condition of the American synagog is the sad spectacle offered by a great part of its ministry condemned to speak and **act against** their better knowledge, forced by unhappy concatentation of circumstances to play, among the East-European immigrants of recent date, the role of cringing Jewish monks, among the swell native-born Jews the part of the French abbes of the prerevolutionary epoch, while the center of the rabbinical stage is occupied by unfortunate elderly men constrained to assume the character of the Jesuit, swinging from right to left, or vice versa, according to the religious vibrations in the body of the board of trustees?"

The festivals indicated are a part of the Jewish ritual and are based upon their New Year. Their "charmed power to call back,, even for such a brief period is to be found in the fact that it is an occasion when the Jewish people can meet each other in a social intercourse, just as the Christmas festival in the Christian Church is able to bring people back to church once each year.

In suggesting that religious doctrines are taught according to the "religious vibrations in the body of the board of trustees,, Dr. Singer tells a truth that is painful because of the hypocrisy underlying it. Every man who preaches for a salary prostitutes his mind and intellect to the governing authority of **his church. As a rule the orthodox Jew does not believe in a divine revelation from Sinai; he does not believe that** one word of the Pentateuch was written by Moses, he rejects the national elements in Judaism as obsolete paraphernalia, and as these constitutes the foundations on which Christianity is built, that c[illegible] becomes meaningless to the Jewish mind.

Closer investigation will reveal a similar defect in Judaism and to follow the inquiry to its finality we come to the one logical conclusion that all religious faiths were born in ignoroance and have been nourished in a carefully concocted yet clumsily constructed supernaturalism.

RELIGION

Its Inception lay in an Ignorant Worship of Sex.

The Following is Reproduced by Request from the Alienist and Neurologist, a Scientific Journal, Publishd in St. Louis

Continued from Last Week

(By Theodore Schroeder.)

The spontaneous unreflecting feelings of joy and terror which are displayed by even lower animals in the presence of certain natural and mysterious phenomena, is a fundamental fact of religion, and the first mysterious joy to arise into consciousness would be that connected with sex.

When in the course of evolution man attributed to it a physic personality, analogous to, but more exalted than his own, the sentiment he experienced toward it and his instinctive groping in quest of an agreeable relation with that mysterious being constituted his religion. Conscious reasoning was not invoked until long after. When man has become self-conscious and capable of introspection, and when he seeks to explain his emotions and his relation to their supposed source, he first begins conscious reasoning as to any phase of his religion. Not until then can he seek for the establishment of any ideal relation with a mysterious higher power. Thus science and philosophy are but the rationalizer expurgations of religion. What is still unexplained is the only exclusive property of the church.

As we can draw no exact line between health and disease, so neither can we draw such between the unreligious and religious stages of evolution, because they gradually shade into each other. The infant in its cradle automatically responding to an agreeable stimulus when its mother approaches, stretches forth its arm imploringly with the attitude of mind that would propitiate, long before it has taken reasoning either as to its relation to, or the character of its mother. So did man in obedience to his emotions automatically seek an adjustment to the mysterious, at first within and later without himself, which consciously-sought adjustment is religion, long before he expended any conscious effort toward the solution of the mystery,—the contemplation of his object of adoration,—his God.

Therefore we must conclude that the conception of divinity did not engender religious sentiment, but rather that the presence of mysterious emotions brought man to believe in the existence of gods and subsequently, in explanation of his emotional states, to reason as the divine nature. "The truth is that in the metaphysical and religious sphere articulate reasons are cogent for us only when our inarticulate feelings of reality have already been impressed in favor of the same conclusion."

No matter how we define religion, its emotional states long preceded the effort at rational explanation for their existence and relations. Religious emotionalism, preceded rational religion, and this, again is as it must be if religion had its beginning in sex-ecstacy. Among all the objects of religious worship, only the phallus can supply all the conditions necessary for a subjective emotional religion, such as much always precede a reasoned view of man's relation to his physical environment, such as could induce the worship of any portion of it.

In the return from the zeal of intolerance back to rationality, hospitality is extended to differences of opinion as to economics, science, government, etc. The last two fortresses of bigotry are the belief in spiritual existence and sexual ethics. Even with persons in whom all semblance of religious doctrine or observance is dissipated, and an unlimited hospitality for intellectual differences is allowed upon practically all questions, the last remnant of bigotry will be certain to be an intolerity. Every concrete effort at the establishment of compulsory sexual excesses, either of repression or indulgence, has found its warrant in religion and its beginnings amid religious excitement. Every known type of sexual perversion, from sadist lust-murder—up and down—has been credited with the endorsement of some god, and advocated and practiced by some religious society. Every organized effort toward ostentatious sexuality has found its justification in religion. Here, I have in mind those numerous small sects, such as the Adamites, with whom parade or worship in nudity was esteemed a duty to God, and those other anomalous creatures who go about wearing badges or uniforms, which unceasingly and ostentatiously advertise their "chastity." Were persons to announce through newspapers thier unseducible virginity, we would believe them sexually insane. When the same end is accomplished by conventional monastic methods of giving publicity to the same boost, we think nothing of it, only because we have become accustomed to it.

From the time of the pre-historic sex-worship of primitive peoples to this very hour, the desire to regulate other people's sexual affairs has been the most zealously pursued of all the ambitions of religious societies.

If then this mad overvaluation of the divinity, sacredness, spiritually or sinfulness of sex is a universal concomitant of the frenzy of religious fanaticism, it would seem to follow that there must be a good deal of undifferentiated sensuality in all religious enthusiasm of lesser degree, and this again confirms the conclusion, in so far as religion is still a personal experience, an emotion, instead of cold and passionless science, to the extent that it is a matter of "love," as is often proclaimed, it is again of erotic origin.

Once realizing fully that man's religion found its origin and warrant within himself, and that of necessity the evolutionary modifications were impelled by similar environing conditions, it follows that these facts will explain the similarity of the religious product on various parts of the earth. This involves a reversal of our method of studying the migrations of man. Owing to the myths about the creation, it was once thought necessary to explain all similarity, whether religious or otherwise, as the pro-

(Continued on Page 4.)

DEFAMATORY LIE UPON INGERSOLL NAILED TO THE CROSS.

Ministerial Mountebank is Proven to be a Cowardly and Ignorant Defamer by the Records Sent from Illinois War Department

Cochranton, Ohio, October 5, 1907.

James E: Hughes, Editor and Publisher of Blue Grass Blade.
Lexington, Ky.

My Dear Sir:

Some four weeks ago, a tent meeting of the Methodist persuasion, was held some ten days or so, and the opening sermon was delivered by the minister on this circuit, his subject being infidelity. After calling the infidels all that was low and bad, he made the sweeping declaration that Col. R. G. Ingersoll was a deserter. I know it was a lie when I heard what he had said, but to be sure I was right, I wrote to the governor of Illinois for a history of the Colonel's War record, he referred the inquiry to the Adjutant-General of which the following is what he says.

Following is the services of the late Colonel Robert G. Ingersoll as it appears from the records of this office.

Joined for service and was enrolled as Colonel of the 11th Regiment, Illinois Cavalry, September 16th, 1861.

Commissioned Colonel on December 20th, 1861 to rank from October 22nd 1861.

Resigned on June 30th, 1863.

Signed—Frank S. Dickson, Assistant-Adjutant-General, Illinois.

Thus showing that the minister was not posted, or else willfully told what was not so.

Please give us what other information in your valuable paper that you may see fit, and oblige.

Yours respectfully,
W. L. Mason.

MEET WITH A FROST AT HEAVEN'S GATE

Experience of a Contributor Who Had a Methodist Vision and Found an Amazon Band on Guard to Prevent the Sanctified from Swiping the Pearls and Gold at the Gates

(By John F. Clark).

Say Jim, I have had a "vision," not a real one but as real as "vision[illegible]

I thought that I joined the M[illegible]ists, and lived right and died h[illegible]

When I got to the Pearly Gates [illegible] a frost fall on me, for a regi[illegible] Guardian Angels were guardi[illegible] gates to prevent the pearls being swiped from the gates. All the pearls h[illegible] been transferred to helmets of the winged soldiers. Every angel had a [illegible]ning sword, with bejeweled hilt, which showed that all loot is fair in war.

After I had been in Heaven [illegible] half-hour, I expressed a desire to [illegible] my respect to Jesus H.

One antiquated Wesleyan sarcastically remarked: "go right up [illegible] the 2'o'clock levee and shake hands with The Son of Ma[illegible]."

"Will you go with me?" asked I.

"I think not," said he, "I went up about a hundred years ago and spent 20 years of this damned eternity waiting for my turn and was no nearer the throne the twentieth year than the first day."

"When!" said I; "I wanted to see my Blessed Savior just now."

I went over toward the Throne and I soon got into an eager and excited crowd of about 23,000,000,000,000,000,000,000,000, persons, all crazy to greet their personal Savior.

How long I was there I can not tell but my feet hurt me so badly that I came away and began to get home sick for the good old world.

As I was walking along, disconsolately I came to a circular lid of [illegible] dimensions and unthinkingly I tapped on it with my foot, when to my amazement the lid was thrown off and out popped the Devil and throwing the barbel end of his tail gracefully over his left arm, he began a skirt dance.

Jim, just imagine my Methodistic repugnance to dancing and the Devil, and both in combination.

I was horrified although transfixed by the sight.

The Old Boy asked me to join him in his impious and impish conduct.

I said to him, "Get thee behind me; Satan!"

"Come off," said he, "don't be a damned fool for ever and ever, Amen!"

I was shocked at his blasphemy and rebuked him severely, but to no purpose

He then invited me to go with him and taste the hospitality of Hell, but I firmly declined.

He asked me if I had paid my respects to the Most Higher and I told him my chagrin at being crowded away from the Throne.

He laughed the most whimsical laugh I ever heard, and told me that I had less show than an icicle in his Lower Dominion.

I asked him why, and he said that it was a simple problem in Arithmetic. "Arithmetic," said I, "is a profane mundane affair, and does not apply to heavenly things."

The Devil whistled the loudest and longest whistle I ever heard and said:

"You know as much as the average damned Christian, you do."

"Christians are not "damned," and should not be so denominated," corrected I.

"Oh Hell, you begin to make me tired," said he.

"You were talking about Arithmetic," said I, petulantly.

"Right," said he, "there have been billions upon billions of shades of Christians admitted here during the past twenty centuries and the first billion has not got glad-handed with the Trinity yet."

I began to see where the Arithmetic did come into the exclusion of all else.

"It is a damned sell, a gold brick," said I bitterly.

"Now you talk, old man," said the Devil, "you are being born again, all right."

I sat right down at the feet of Satan and implored him to tell me something.

He said that I had been made a fool of. That religion was a sham without the pillow. That a personal salvage in the Grand Sacrifice, divided as it was among so many billions did not amount to a fly's death to the million. He said that my personal fraction of the "save was so infinitesmal that I could not transmit it by wireless telegraphy. Satan said that Jesus H. was kept busy doing saving stunts on the innumerable planets and only appeared in Heaven at rare intervals. He said that Moses and Elias are getting tired of eternally lugging around the Transfiguration paraphernalia.

He said that Pattie would, eventually make a real last appearance, but that the Saving Fake would never give out while there was a fool left to pay the price.

The "vision" has passed, Jim, and I am once more clothed in my right mind."

HAS A LIBERAL MIND.

Chewsville, Md.

James E. Hughes:

You will find endorsed money order for one dollar and fifty cents for Blue Grass Blade for another year, excuse my delay. I have tried to get some subscribers to the Blade but the people in this community do not like the Atheistical part of it. I myself am not in accord with that idea but there is other good reading matter to interest me. I am a Thomas Paine disciple and to my way of thinking he was one of the greatest men that ever lived and nothing interests me more than to read about him; about which the Blade has some excellent articles and I hope the time is not distant when justice will be done his name.

It looks to me that when men fail to recognize an infinite power it will have a tendency to make people carless in morals and their duty to man. A man must be placed in a responsible position to be a real man I believe reverence and responsibility are the two essentials to a good and useful life here and to build up hopes for a future betterment, for my experience with people here hope to meet their loved ones after death even if it cannot be demonstrated yet it is a consoling thought. It is cherished by hosts who do not believe in the Bible as the word of God. When a prize or a reward is offered it is or rather creates a stimulus to attain that reward and the relations as to a good and noble life here entitles you to a hopeful future. I would like to write you more but will not longer infringe on your valuable time.

You need not publish this letter but would like your comment on my ideas of a reward in future for a good and useful life.

—A Friend.

YOUR ORDER IS BEING FILLED.

Roscoe, O.

James E. Hughes:

I sent you an order of $1.75, $1.50 to pay for one year's subscription to the Blue Grass Blade and twenty five cents for Mrs. Henry's book on "Marriage and Divorce." I still receive my paper but have not received the book.

Hoping I may hear from it soon I remain Yours sincerely,
John McFarland.

Jas. E. Hughes:

We herewith send you a copy of Mr. W. Ager's new book "When you are tired of playing."

The price of the book is 25 cents, and is sold by the "Fremad Publishing Co., Eau Claire, Wis."

Mr. Ager's book has been so well received among the Norwegian-Americans, and also in Norway and Denmark, that we thought an American Edition would find readers.

We think that you will find it quite a departure from the usual line of temperance literature.

If you do mention it, please send us a copy of the paper containing the same, and oblige,

Fremad Publishing Co.
Eau Claire, Wis.

BLUE GRASS BLADE

Founded 1884, and edited by Charles Chilton Moore up to his death, February 7, 1906.

JAMES E. HUGHES ....Editor and Publisher

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THE OFFICE of publication of the [illegible] is at 126-128 North Limestone Street, Lexington, Kentucky, to which all Freethinkers will be given a hearty welcome.

THE BLADE is entered at the Postoffice at Lexington Kentucky, as second class mailing matter.

ADDRESS ALL COMMUIICATIONS TO THE BLUE GRASS BLADE, P. O. Box 393, Lexington, Ky.

Get right.

* * * *

Try to keep busy.

* * * *

Send in that subscriber.

* * * *

Don't you think the Blade deserves it?

* * * *

Christian nations love each other through standing armies.

* * * *

Yet we are told it is a religion of love instead of murder.

* * * *

The Blade will furnish your friends excellent reading for the winter months.

* * * *

Everywhere the widow is battling with want and she is referred to Bibles and missionary soup for relief.

* * * *

Christ, according to what is written of him, never built a church or asked for a vacation on full pay.

* * * *

The country is full of divorce courts, penitentiaries and poor-houses and theological goslings are sent abroad to carry these misfortunes to others.

* * * *

Be sure to dodge him who is quite sure that he has the only way to the heavenly hereafter and insists that unless you travel with him you are apt to fall into the fire.

* * * *

It may be that the monarch of the majestic universe marches around after every little mortal with note book in hand, but we have serious doubts about it.

* * * *

The deplorable condition of the American laborer is due to the faulty industrial system and it cannot be remedied by placing fiddlestrings on the free list or by increasing the tariff on tooth picks.

* * * *

When the Blade can have a new mainspring put into its vocabulary it is going to tackle the idiots who built a hell or fire for the souls of unbaptized babes.

* * * *

Tennessee Baptists have just gone through the ceremony of feet washing. Why [illegible] have made it a general all round, bath with plenty of soap and a towel.

* * * *

The old priesthood, as an incentive to faith, promised the believers fat cattle and fine crops. They lost out. The new priesthood made their specialty on the hereafter and it has proved the safer enterprise.

* * * *

The Bible is but the history, incorrectly given, of a barbarous people, a mere compendium of their poetry, their passions and their religious customs which cannot concern us now or hereafter.

* * * *

Lead a successful revolt and you are a big patriot whose memory should be perserved on tablets of gold. Fail, and you are a miserable rebel who should have been hanged.

* * * *

Freethought denotes intelligence. It is the recognized correlative of education and is a protest against that iron bound orthodoxy which has stood like a ravenous wolf in the path of progress.

* * * *

Was it not the Lord's chosen people who got out of Egypt between two suns with a considerable portion of the portable property of other people concealed about their push carts?

* * * *

Ever since the days at Balaam the preachers have done considerable trading in curses for cash.

The industry has been patiently built up from very humble beginnings to a magnificient business.

* * * *

Give orthodox Christianity sufficient rope and if it have sense enough left to tie a knot it will surely commit suicide. American citizenship will yet smite this monstrosity and send it back to the foul shades of hell from which it sprang.

* * * *

The politicians declare that another industrial depression is invitable. These are becoming more dangerous as every day passes by, and not to existing conditions alone, but to civilization itself. This truth must readily appear to all who will carefully consider it.

* * * *

Which member of the original family was most likely to see snakes? Adam should have been given the Keeley cure and then carefully cross-examined before he had a chance to lay all the burden upon his spouse.

* * * *

Human development, like the earth, the sun and the stars, like all things extant, travels ever in a circle. Savagery and ignorance, barbarism and intellectual decay, then once more back to savagery and the circle is complete.

* * * *

Freethought wants to see more men who are not constant reminders of a monkey ancestry, men who are not fops in their youth, fools in their prime and egotists in their old age. It wants to see a race of manly men to whom life is not a lascivious farce, whose god is not gold, who do not worship at the shrine of the Pandemian Venus or devote their lives to the service of Mammon. It wants to see when who scorn the pusillanimity of the policy player, men of leonine courage, men of iron mould, men strong of hand and heart, who defiantly throw down the gage to destiny, and Caesar-like, dare tell grey beards the truth though it cost them a crown.

* * * *

It is true that as a system of philosophy Freethought is destructive. But destruction is oftimes necessary. The seas must be cleared of pirates before commerce can flourish. Men cannot build social or political platforms on a pie crate. The Freethinker is not under an obligation to find a heavenly grace for every false god he destroys. He is not called upon to furnish a saint for every sinner he holds up to scorn. It is not compulsory that he supply a new truth for every religious falsehood felled to earth. The Freethinker can afford to play a mental John the Baptist to a greater to come after who shall build for him.

* * * *

The orthodox Christian who pretends to find happiness in reflecting upon the fanciful joys of an imaginary heaven, is worse fooled than the harmless imbecile who believes himself rich by mentally counting over the golden board of others. He is on no higher mental plane than the fool who smokes in a powder house, or the woman who believes her neighbors always speak well of her behind her back, or the banker who accepts a man's unsecured note because he is a church member and powerful in prayer, or the servant girl who lights the fire with kerosene, then goes to join the angels. The Christian believer is in about the same mental attitude as all of these, and then some.

* * * *

ON WITH THE DANCE.

Choose your partners for the next waltz.
Hands al round.
Change corners.

And all this in place of the prayer meeting, Bible class and sewing circle.

Could the shade of Sam Jones appear in the "progressive" churches of Chicago it would turn green with either envy or rage.

After all the denunciation heaped upon the terpsichorean art by professional bible-bangers and soul-savers, the pious crew have at last resolved to introduce the giddy waltz and the two-step into the church meetings, with full band and orchestra, as a means of enticing the young folks to church and getting the admission fee.

Dancing in Chicago has been commended by a coterie of the Chicago preachers and one of them has actually put it into practice.

What? Dancing in church?

Yes. This is the plain idea of the godly folk today.

The Blade has given as its authority for such a proceeding, an article published by the daily press. We do not complain of the innovation because we believe we can see therein the entering wedge of freedom into superstitions log.

Heretofore all forms of dancing have been viciously attacked by the dominies. This war was made upon the stately minuet, the waltz, the Irish jig, the muscle contortions of the Egyptian dancing girl, to the nervous "jerks" of a Methodist camp meeting. Dancing was argued to be from the devil but there is not the slightest information in holy writ that proud Lucifer ever played the David act before the ark. The principal objection to the dance, as urged by the parsons, that it had a tendency to cause a fracture of the seventh commandment. It was held that if a young man took hold of a young lady's hand, laid his finger tip upon her health corset and gently guided her through the mazes of the dreamy waltz, the poor girl was forever lost in a chaos of lust, and the man, after the fashion of Ithuriel, was "squat like a toad" distilling poison into the ear of a confiding maid.

The truth is there is no more sensuality in the dance than in many other things. Some girls may be able to trace their downfall to dancing, but there are other girls who can attribute similar disaster to singing in fashionable church choirs and others to the hypnotic influence of some preacher. There are two kinds of music. One kind makes for soldiers. The other for sybarites. That which tends to make man less a servant of mars makes him more slave of Venus. No savage nation was ever noted for licentiousness—that comes as one of the curses of Christian civilization. The bewildering beauty of a summer nights' high moon, and the sensuous perfume of dew bespangled flowers were lost upon the savage, but they sink into the supersensitive mind like the maddening kiss of Cleopatra and burn within the blood like celestico—infernal fire. In such moods, when the whole being is ablaze with passion, man climbs the rugged steeps of Parnassus. Not every man can drive Apollo's steeds and safely guide the chariot of the sun.

The same strange power that lifts man to the highest heaven may dash him into the deepest hell. The love that should illume the world may become as lawless so that of a Grecian god, and Promethean fire perverted is a destructive brand.

If the dance drives some to lawless love it must also lead matrimony. But love and passion are as distinct as the daylight and the dark. When the wine of Samos sparkles in the crystal cup, or the must foams "round the white feet of laughing girls" we forget the mouldering bones that nurtured the purple clusters. But compost and bones are there. And right well does the gardener know that but for them the great white light of the moon and the red glory of the sun would beat and break in vain, that the rose would not enrich the vagrant air, nor the vine pour its empurpled tide into the veins of men.

Too long have the preachers clung to, and taught, the nation, that whatever pleases the people, originated in perdition. As the whole is great than a part, so it is wiser. If the parsons feel that they cannot play at progressive euchre without becoming a tin horn gambler; that they cannot visit a ball room without contracting an uncontrolable desire to see what Parkhurst saw and feel what Parkhurst felt, they had better spread their pin-feathers and fly from temptation instead of facing it and overcoming it. Doubtless the devil sometimes lurks in the ball room, but before seeking him there let us be sure that he has not followed Faust and ensconed himself in a snug corner of the church. Don't make grand stand plays from the pulpit. Notoriety may be necessary to an actor as a mode of advertising but preachers ought to get along without it. Teach the religion of good living, which is also right living; of beauty, of joy and use.

The Chicago divines are to be congratulated for their superb moral courage. The sexes must be brought together under circumstances mutually agreeable ere Hymen's torch be light at glowing eyes and fanned to flame with the soft sighs of desiring souls.

The pulpit failed in this and so on with the dance.

* * * *

ARGUMENT IN CARTOONS.

The October issue of Tomorrow Magazine opened up a series of Freethought cartoons as a method of making a Freethought argument by way of pointed illustration. There can be little doubt that the famous cartoons of the late lamented Watson Hetson aided the Freethought movement in its palmy days.

Firmer impressions can be made upon the mind through the medium of a well pointed picture, than by columns of reading matter. One pungent paragraph contains more solid argument that a page of the average writing. The first of the series here referred to is an illustration of "Dogmatic Education showing "constitutionality in the form of a female Tyro, Christianity, with pin feather wings on the shoulders of an apparent humbug, and Force Rule illustrated by the idiocy of pomp, all striving for possession of the "Child of Freedom" that the infant may be trained in their particular line of thought.

Here is a forcible argument, indeed, and were Freethinkers awake to the crisis that confront us along the path of education, its terrible import would be immediately understood.

Tomorrow announces a continuation of the Cartoon series. The wording is as follows:—

Help!. Murder!. Help!

Must we still stand by while Church, State and Snobocracy unite to destroy the minds of bright natural children?

Must we keep silent while the same influences that have debauched our race in the past continue their deadly work?

Are we so debased that we restrain our protest against the "Child of Freedom" drinking from such a fountain in order that we may fatten on the patronage of the respectable (?) elements?

The child knows better—he rebels because he is true and natural—Heed his private—Let schools of Industrial Education be established where the hand, the mind and character may be trained into harmony and equipoise.

We are pleased to note that the success acheived by Tomorrow has necessitated its removal to more comodious quarters. Tomorrow has purchased the fully equipped printing plant of the New Voice Publishing Co. at 139 East 56th Street, Chicago, and it is now happily installed in its new home.

THE EVOLUTION OF THOUGHT.

The most important reason why the people do not attend church in these days is because they have outgrown it.

Few intelligent people ever give the slightest consideration to questions of theology or Bible. While there may appear, here and there, an apparent longing for some new heart to heart sort of religion, the demand has gone out that it must be pure before it will prove acceptable and as the Christian religion is impure, immoral and incapable, people are rapidly drawing away from it.

The Blade was only recently challenged to have a vote taken of the American people on the question of their belief in God, but we are of the opinion that were it possible for such a vote to be taken on the side issues, that is the usual issues that follow or accompany a belief in God, it would prove that a majority of the people do not believe that the Bible is a literally inspired revelation, that the traditional portion of the Bible is but a crude and defective attempt to express religious feeling and thought, and that the evolution of thought is leading men and women away from the Bible first, the church secondly and finally, from the God idea.

In these days it is not that blind, unreasoning faith that acts as the monitor of mind and conscience. The "substance" of things hoped for is incapable of furnishing the "evidence" of things unseen and the intelligence of the day, represented by the highest ideals of Freethought simply strive for that is best and determining upon what will be best set it forth as the aim of life and strive to attain it. The majority of mankind is willing to put an abiding trust in their fellowmen, they will learn to trust in them, but they no longer profess a love for and a trust in God as the Omega of human existence. Preachers, who become the most successful, are the least spiritual, so-called, and to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindles life. Without this quality they will fail as many have failed before them. The elements of religious liberty have penetrated the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages. The sooner they can be eliminated from the scene of modern active life the better for the real progress and development of the race. Every honest seeker after truth, no matter how humble or incapable, comes nearer to solving the riddle of the universe than narrow-minded church people and their theological advisers and misguiders. All who think freely and possess the courage to give utterance to their free thoughts, at whatever personal cost or danger, are doing more to stimulate growth and development in mind than all the theological bats and owls that Christendom ever could boast of.

* * * *

DECAYING CATHOLICISM.

How Time, in its cycles, works wondrous changes.

Continental Europe was for years known as the most Catholic of all the countries on earth.

It was in Spain, Italy, and France that the Inquisition flourished most and brute force was used to make Christian converts.

We all know the present attitude of France towards Catholicism in particular and Christianity in general; we have read of the uprisings in Italy and the necessity of a strong papal guard to protect the Vatican from assault, whether pending in reality or in fancy, and now we have it that Spain is making a strong effort to cast off the clerical yoke that have dwarfed her intellect and transformed her from the garden spot of the world into a decaying nation.

The change that is taking place in Italy and Spain are by far the most wonderful of all. The revolution a century ago, when the Goddess of Liberty was crowned in their public streets, and it is not surprising that France should put the church beyond pale of political interference. But in Italy, where fabulous sums are being spent in an effort to build up converts to one or another of the contending forms of Christian faith, the world is slow and falling backward, and in Spain the revolutionary anti-clerical spirit has grown to such an extent that the church is slumbering in fancied security upon a smoldering volcano. On the surface there would seem to be a religious tranquility in the land of the Dons, but from all reports that it is only the quiet that preceds the storm and the populace is reported to be doing some vigorous thinking. The open and fearless discussions and debates that are taking place in Spanish Cortes and in the press of the nation are but the prologue to a deeper contention which will ultimately eliminate the church from all questions of a public character.

France is now, essentially, a non-religious nation. Italy has manifested such a wholesale repugnance to church domination that the Pope is said to fear for his life. Spain is drawing her sinews to the side of intellectual freedom and it begins to look as if the militant Christian church is in its death throes. The one great step is the practical separation of the Catholics from the Protestants, in Spain, for the latter declare that Catholicism has Christianized the country, and the Catholics hold the Protestants as heretics. And all this has happened, and will happen in other places, because the Catholic church is more of a political organization than a truly religious body.

Applying the same principles to the Protestant effort in America we can see the effect of its political intrigues and predict that in a few years it will reach the end of the fanatical plank walk and the next step will be to fall down. Protestantism in America is possessed of the same intolerant spirit as Catholicism in Europe.

THE WORLD DO MOVE.

Can it be possible that the Christian fanaticism which has wrought so much misery and suffering is undergoing a movement in the opposit direction?

Once in a great while we run across a sort of liberal preacher and are prone to suggest that it is like a "Daniel" coming to judgment, but either Dr. Edward S. Young, a Presbyterian preacher of Pittsburg, is a lion in courage, and cares not for the vaporings of the fanatics, or the Sabbatarians of the Smoky City are derelict in their Christian duty. In any event we have not heard of any heresy charges or of any action being set against him.

It is all about the Sunday question. In this particular we are compelled to admit that the preacher is correct in his conclusions, although a trifle mixed in his premises. As a matter of fact he has advised the playing of baseball on Sunday and has frankly told the saints that he can see no sin in it.

The daily reports say that Dr. Young preached in favor of Sunday ball playing. And why not? Did not St. Paul attend the Olympian games? Judging from his commendation thereof he might, had he lived long enough, made a corking good sporting editor of some of our metropolitan dailies. So Dr. Young extolled the national game in a warm hearted sort of way and found no objection to seeing it played in the open on Sunday, the very day used by him in extolling its benefits and its glories. Although Dr. Young undertook to compare base ball playing with the "Christian life" and used it as an illustration to make a point, his words are well worthy of being quoted. He said among other things,—

Christian life is a contest. Opposition, generalship, dash and victory thrill through it. Some are disabled, some lose heart and head, many break the rules and are put off the field. Christian living is good team work."

Right here the Blade wishes to suggest that if that statement came from the heart that preacher is too good for his profession. If he had but substituted "Freethought" for "Christian" he would have compelled agreement in all things. And yet the syllogism used is true in all walks of life. A base ball nine wins out not only by the spectacular performance of one brilliant player, so much as by the combined understanding and the sacrificing of one player to another. In any event the figure is well chosen and aptly put. It is applicable to our work. The cause of Freethought will prosper more by the combined understanding and self-sacrifice of its friends, than by the flashes of rhetoric and wit that run through the columns of our periodicals. Could a little of that spirit be injected into some Freethinkers our cause would flourish and grow like a green bay tree. And why can it not be so? Are there not enough of us to make Rome howl, as it were, if our energies are bent in the right direction? No cause can be won without labor. A base ball game demands much toil if victory is to come. There must be fair play, honesty, courage, mutual help and self-denial. Clean example makes for a clean following and the same rule holds good everywhere.

It is exeremely gratifying to know that in America there is one preacher who does not object to ball playing on the Sabbath and if the lesson he portrays, as drawn upon in this article, can be assimilated by Freethinkers, that preacher will have rendered a valuable service to humanity in a direction he had not intended.

Come friends! Get busy! Remember the combination. It is mutual help and self help.

* * * *

THE AMERICAN INDIAN AND CHRISTIANITY

"I am a great reader. I have read such books as Eugene Sue's, Ouida, Jules Verne, Dickens, Schopenauer and Montaigne's Essays. These are my favorite authors. I think I can safely say that I am the only Indian who has read the last two mentioned books. I am ambitious. I don't allow any white woman to do anything that I can't do if I try. I read music as readily as I read writing. But for all my culture I long for the old life as the puppy cries for its mother. When I was among my people I knew nothing, wanted nothing, consequently I was happy. With education comes discontent, the desire to know more. Some may think in educating the Indian and forcing all kinds of religion upon them that they are carrying out God's desire, but I doubt it."

The above statement, so argumentative and convincing, was recently made in a printed communication by Princess Chinquilla, a daughter of the old Cheyenne warrior-chief Lone Star. The statement was made after years of association and education in the manners and forms of the Christian religion, and naturally comes with authority, for the lady in question has undoubtedly tried both sides. Having had the experience, she ought to be in a position to know, and her words given that consideration that is due them.

For years we have been confronted by the Christian boast that we are now enjoying a superlatively Christian civilization; that all the wonderful progress and inventive genius displayed by man are the direct results of Christian teaching and in a measure inspired by the God of the Christian faith, granted by Him in the nature of some kind of a reward for the fulsome flattery and praise bestowed upon him at the weekly church meetings, to be increased in the same ratio as the flattery and praise increases, and trimmed down as soon as a falling off is made manifest. During the same period of time the advocates of Freethought have persistently urged that our present civilization is little more than a sham, almost a fraud, practiced upon mankind, and that if the God of the Christian world has no better goods to offer he is but a low-rate shop-keeper and should either lay in a better stock of goods or make an assignment. We must not imagine that because we have wireless telegraphy, telephone communication with Oyster Bay, death-dealing motor cars, dirigible balloons, spring poets and pothouse politicians, that we are living in the greatest and best of all the ages known to the cycles of time. Successful invention may add to the opportunities of man's material convenience, but this not all there is in life. To this end there is much force in the statement made by the Indian princess about her longing for a return to the old life in all its simplicity and happiness. True, indeed, she has become cultured, as we understand culture to-day; she is educated and widely read, but with it all she is not happy, because, as she says, "with education comes discontent," and the natural longing follows to know more, to get more, a longing that is never satisfied.

More important, however, is the declaration that she entertains a "doubt" concerning the utility and value, as implied, of the efforts to Christianize the Red Man and "forcing all kinds of religion" upon him. Coming from such a source that statement is the strongest argument that could possibly be made against the evangelical effort of the modern Christian churches. No sooner had the Red Man been subdued by force of arms than the disciples of the Nazarene began a crusade against his religious customs and sent missionaries among them to induce them to abandon their own religious customs for the new. In his primitive life the Indian selected some shady grove as a temple in which to offer praise to the Great Spirit, but the Christians soon began to levy tribute upon them and taught them a new form of religion which brought the Red Man from bad to worse, and transformed him from a type of lofty physical courage into a pitiful, sneaking, cunning hypocrite and imposter. No true Indian ever accepted the Christian religion and believed in it from the bottom of his heart. He may have lost much of his bloodthirsty ferocity in the transformation, but he has not made any material improvement in character. He learned of a new kind of God and he also learned lots of new meanness to perpetrate. Princess Chinquilla has tried both. She sees the frauds and shams of Christian society. She has come in contact with the cheating and deception commonly practiced by Christians every day. She has made a comparison between them as they are and her own people as they were before the conquest, and she feels keenly the position in which they are placed. Misguided people may in reality believe they are carrying out the desires of the Christian God in thus forcing upon the Indian an acceptance of their faith, but the Indian princess is not the only sensible person who entertains serious doubts about it. As a matter of fact the moral character of the Red Man has not been improved by reason of his contact with Christianity. He will improve, however, and that improvement will come as soon as he emerges from the religious environments thrown about him by Christians, for like the princess of the Cheyenes, the experience will enable him to make comparisons and draw deductions from what he can learn.

While this may be said of Christian effort as it concerns the American Indian, and take notice, it is an Indian who offers the statement, the same argument can be used against Christian effort in foreign countries. Only the very worst element in Japan, China, Korea and India, to say nothing of Africa, ever profess to accept Christianity, and the profession is usualy made with a view to some personal gain, with the expectation that some material profit is to follow by reason of doing so. This is borne out by the testimony of thousands who have visited the countries named, and when one thinks of the energy, time and wealth actually wasted in these enterprises, the loss becomes appalling.

* * * *

SUGGESTIONS FOR SUCCESS.

Are you a master of your actions, or are you being mastered continually by the will of others, by circumstances and your environment? The great majority of men can be divided into these two classes.

To say a man is masterful is to pay him a compliment. A horse or a domestic animal easily can detect the tone, the touch, and the spirit of a masterful mind. Such men get the quickest obedience from animals and humans. The term "master" here he does not refer to an employer Many owners of business come into them by inheritance and are not masters of others or themselves, either by instinct or by training. Hundreds of employees, on the other hand, some day doubtless will be employing others. You can see it by studying their faces, their actions, the quiet, determined, resolute manner of the one who is sure that one day he will be in business for himself and make a success of it.

Generally the great army of the mastered trust much to such things as luck, chance, fate, and the future. They do not get into the habit of relying on themselves, because they have found out from past experience their judgment has been worthless. Want of self-reliance and confidence chiefly marks the "mastered man."

If a man wants to get out of the class of the mastered, the subjected, the dependent, he wants to stop and stop immediately relying on strokes of good luck. He wants to avoid thinking about things as they might be and turn his whole attention to conquering the world as it is now. The way the world has treated him in the past is a first-class indication as to how it will treat him in the future. Only to get better treatment he must aim to alter himself and not the world.

DANCING INTRODUCED INTO CHICAGO CHURCHES

Eminent Churchmen and Divines Introduce Terpsichorean Diversions as a Method of Bringing the Young People to Church, and Have Actually Put them Into Practice

The following has been going the rounds of the press and the article is so good that we reproduce it in full for the benefit of our readers.

Dancing in church?

What!

Yes, that is the plain plea being made today.

Good, pious person, you shudder at the very thought of dancing anywhere, but in the church—

The idea!

Why, your Christian spirit and training revolt at the mere suggestion of enjoying the terpsichorean exercise anywhere near a religious edifice! How much more repellant the intimation that it is proper to trip the light fantastic with precincts attached to a house of worship!

One brought up in the strict view of secular and spiritual affairs has so learned and divided in the habit of completely disassociating them that to mingle the two seems more than profane—actually degrading.

Hence, with what feeling of abhorrence the good Christian hears the suggestion from some one that to curvet gracefully forms a refined, soul-elevating and healthful diversion, and should be practiced in furtherance of one's spiritual welfare!

Yet there comes to society in general, and in emphatic tones, something more than simple suggestion—the firm declaration that dancing in connection with the church is a good and requisite factor in the perfect and healthy religious sexes; an essential to the training of the rising generation to clean and sane manhood and womanhood.

The declaration is backed by an urgent plea for toleration of dancing because, as its new champions assert, it is a holy diversion, sanctioned by the Bible.

These champions of the dance are not dancing masters, society butterflies, or promoters of worldly pleasures, pandering to the light and frivolous side of human nature, but eminent divines and advanced thinkers.

They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but the planning and installation of a dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amazement for the orthodox and squeamish church members.

So that actions as well as words from the basis upon which the pleaders for the dance carry on their crusade for the complete toleration of the polite terpsichorean art.

One of the most eloquent, open and persistent champions of dancing as a necessary and clean diversion for the people, old and young, but particularly for the latter, is the Rev. Rufus A. White, pastor of the Stewart Avenue People's Liberal Church, Independent denominations, the same in which are conspicuous the well-known divines, Rev. Jenkins Lloyd Jones, pastor of Gunsaulus, pastor of Central Church and president of the Armory Institute of Technology, and the Rev. Mangasar Mangasarian, lecture of the Independent Religious Society of Chicago, and many other liberal-minded ministers.

Dr. White goes even further in his demands for diversion for the church people than merely dancing. He wants, in addition, pool and billiard tables, cards and bowling in the churches of Chicago.

The minister, in an address recently before the Independent Religious Society of Chicago, declared that the churches devote too much time trying to solve abstruse theological problems which, he asserts, nobody cares for, and the churches are losing ground right along because of their failure to provide rational and up-to-date entertainment for their members.

Dr. White particularly urges entertainment for the younger element.

In the course of his addresses, which received the warm indorsement of his colleagues of the cloth present, the pastor of the People's Liberal Church said:

"You may laugh and say that this is a proposition to pander to the worldly vanity and enjoyment of the youth only: that it removes their attention from spiritual and more serious thoughts. Now that is just what constitutes its very importance, for, with one single exception, there is not a church in the city of Chicago today that provides properly for the real social entertainment for the young people "Why," exclaimed the speaker. "my own boys" don't care about the old-time theology of the past, they want to dance and they would not be like their father if they didn't.

"And you know well," continued Dr. White, "that there are thousands of boys and girls who crave this kind of entertainment, but the church holds them off. 'No', it says when the subject of amusement is broached, 'you musn't dance; you musn't play cards or play pool.' The young folks can't keep from playing these things, and what is the result?

"You have driven, and you are driving them from the church and into the saloon and dance hall that is next to hell! if there is a hell, while the church is trying to solve some abstruse theological problem such as that of the Trinity, which nobody ever cares anything about. And because of their failure to provide just these kind of entertainment amid proper surroundings, they have professionalized them.

"I tell you, in all sincerity, it is the crying need of the churches of Chicago today to make provision for the entertainment of the young men and the young women and the boys and girls.

"In my own church I have made plans to have built a dancing room, a pool and billiard room, and a bowling alley, where I hope that the boys and girls some day will have an opportunity to enjoy these rational and healthly amusements, and at the same time their parents will feel that their sons and daughters are amid proper surroundings."

Other ministers present gave expressions to similar views, making equally strong pleas for the tolerance of the dance as a revival of the activeness of play—which should be a part of the training of American youth.

Dr. M. M. Mangasarian, lecturer of the Independent Religious Society of Chicago, strongly advocated the style of entertainment urged by Dr. White. He made an exhaustive address and cited the recent strong appeal made by Prof. G. Stanley Hall for dancing as a part of the training of American youth.

Dr. John G. Richberg warmly indorsed the views presented by Rev. Mr. White and Dr. Mangasarian. He thought the plea of Prof. Hall for a revival of activities of play for the youth through means of dancing and other clean pastimes was a timely appeal for the welfare of future adults of both sexes.

Dancing and other modes of light and clean, modern entertainment. Dr. Richberg said, would do more to restrict, if not eradicate, the evil of public dance halls, the degraded places to which the young were driven because of the lack of provision for their proper entertainment by the churches, and the rigid objection of the latter to the dance in any form.

Attention is called to All Souls' Church, of which Rev. Dr. Jenkins Lloyd is pastor, as being near the model church. Having attached to it Abraham Lincoln Center, similar to Hull House and other social settlement establishments, it was the only religious organization in Chicago of church class, which made the most liberal and adequate provisions for the entertainment of its adult, youthful and juvenile members.

Library, gymnasium, work rooms and all such features in material needs are provided. In addition to these there is a dance hall where assemblages are held once and sometimes twice a month to enable the members to indulge in terpsichorean diversio s of the most graceful kind.

The pastor, Dr Jenkin Lloyd Jones, meets with the members of his flock on these festives occasions and no one encourages more to thoroughly enjoy themselves than he does.

OHIO LIBERALS TAKE NOTICE

CAN ANYONE FURNISH FACTS EITHER TO PROVE OR DIS PROVE THE INCIDENT RELATED BELOW.

Not infrequently are reports sent to far off papers of strange doings by the Christian god upon those who do not believe in him. Here is an account of an atheist being struck dead upon demand and information is asked.

Can any Blade reader in Ohio furnish the desired information? Read:—

The enclosed clipping is from Los Angeles Examiner of September 23. A neighbor suggested that I investigate the affair.

I thought it better to send it to the Blade as you may have some subscribers near there who would have a better chance to get the facts, and give them to the Blade readers.

The Examiner is not verry pious. It treats all alike and express itself very plain at times.

It does not believe in a Creed Relentless God.

E. Lewis

The article referred to reads:—

DEFIES THE ALMIGHTY; IS STRICKEN DEAD.

Amos Clark, Atheist, Defies God and Falls Dead.

ADA, Ohio, Sept. 22.—Amos Clark, aged 40, a farmer, living on the Lewiston reservoir twenty miles south of here, openly defied the Lord in his front yard tonight. In an instant he was struck dead.

Clark has been known as an atheist for years and tonight in the presence of his family and several neighbors he said there was no God and defied the Supreme Being to punish him. No sooner had these words left his lips than he was stricken and died a few minutes later.

His family is composed of Christian boys and girls who have been secretly trained and instructed by the mother.

ANOTHER SENSIBLE LETTER.

Cleveland, Ohio.

J. E. Hughes:

Within find my check for $3.10 for which please mark me up to the extent of $3.00 and send me the balance in last weeks Blade, the one with Dr. Wilson's article on Taft. It is a scorcher and along with Bryan's speech in Oklahoma makes "mighty interesting reading." I want to hand it to a few of my friends.

When I listen to "The Call of the Wild" I think I would like to hear the war whoop of our old friend Moore in the Blade, but his good old soul is marching on and we must rest our cause on an appeal to reason" rather than the more savage assaults he used to indulge in early in his career.

It seems slow, and life seems short, but within my sixty-five years of life I have seen such a vast change in religious declaration and thought that I know the world does move and in my opinion move faster in the next fifty years than ever before.

I was glad to hear from Mrs. Henry, not because I think the paper is not as good as of old—but as the years creep on an cling to the past and the old friends. Dr. Wilson is all right except that he is afraid to be a Prohibitionist.

I am aware that the Prohibition party is well stocked up with Methodists, etc., but if we ever grow as we hope to, they will not look so large in it.

I think this is one mistake many of our writers make that might be remedied . Namely, an indiscriminate attack on the Bible. There are many great and good lessons in the Bible and condemning it wholesale creates a belief that we are believers of the good things as well as the bad and foolish things found in it, and so place ourselves in a wrong light. Freethinkers (as we think and are) should teach and practice honesty, virtue, and right living in all the walks of life, and as Paul says in one of his letters to his brethren, "Ye shall walk as living epistles of his glory" and so show by our lives that our belief—or disbelief—does not make us revilers of anything good and salutary in life.

Hoping for your success with the paper, I remain yours very truly,

Geo. I. Case.

FINDS IT HARD WORK.

Alvin, Texas, Sep. 15, 1907.

Jas. E. Hughes:

You may send me the Blade for one year beginning with the current number. Will send in my old ragged dollar and a half for the same.

This has been a priest ridden town, but am happy to say they are getting their backs broken. The preacher don't quite run the whole thing here now to his own liking.

I see that I have got a little work to do here on a secular line. There are quite a number of Freethinkers here, but like other places, they are not very active.

When the Blade comes, I will see that others read it.

Alvin is a town of about twelve hundred inhabitants, and six or seven churches, and another in the course of erection. This is the town that the pulpit thumpers had a railroad man arrested for doing washing on Sunday when his wife lay in bed sick. He was fined forty dollars for the offense. I hardly think they could work that Christian scheme of robbery now.

Wishing you and the Blade success and a lon life,

C. H. Hall.

Snow-Wilkinson Debate.

The Snow-Wilkinson debate and our Tracts will be sent for 15 cents. Selling elsewhere at 25 cents. E. Lewis writes us " I started to underscore important parts of your speeches but soon found I was marking the whole thing." 50 of our Tracts for distribution for 15 cents.

A. A. SNOW,

Lineville, Iowa.

SPARKS

FROM THE WIRE

ITEMS OF NEWS FROM THE COLUMNS OF THE DAILY PAPERS THAT WILL BE OF RELIGIOUS INTEREST.

Good Enough for Churches to Discuss.

This column is made up of choice tid-bits.

Some of the items given are not to be taken by preachers that they may do likewise and others are intended to show what is going on in the religious world.

The first is a choice morsel and as it is sufficiently argumentative in itself but little comment is needed. It reads:

KISSING PASTOR LOSES PULPIT FOR ONE YEAR.

Nineteen Fellow Preachers Lenient on Hearing Confession.

COLUMBUS, Ind., Oct. 5.—A k[iss], an attempted kiss, interrupted [by the] sudden appearance of the hu[sband], cost Rev. John Royer his pulpit in Sugar Branch Church, Switzerla[nd] County. He was haled before a special committee for infraction of the tenth commandment, which he admitted the charge and gave full details.

Made Morning Call.

The recipient of the near-kiss was a member of the congregation and wife of a neighbor. She was alone when he made a morning call. However, it is said, that when in pursuit of the kiss, the minister was dumbfounded to see the husband, who is an attorney, step through the door. The husband was just as dumbfounded. The minister said a hasty good by and the husband declared for revenge.

The result of the husband's persev[er]ance was the summoning of the past[or] before a committee of 19 at the India[na] Methodist Conference. Instead of at[]tempting to deny his di[s]play of ardo[r] Rev. Royer made open confession a[nd] thereby gained friendship of the maj[or]ity of the committee, but such a bre[ach] of ministerial etiquette could not [be] passed by lightly—and besides th[ere] was the husband. The result was th[at] Rev. Mr. Royer was suspsnded for one year.

Did He Kiss or Not?

But the Committee and Rev. Mr. Royer refuse to state whether osculation was only attempted or whether it was an accomplished fact. The husband declares that one is as bad as the other.

RELIGIOUS SUICIDE.

Preachers have universally held forth to the effect that infidelity leads to and encourages suicide. The Blade has given this subject editorial discussion in previous issues, but the following will not bear out the contention of the parsons. Read it—

Suicide With Her Hand on the Bible.
United Press Association.

CHICAGO, Oct. 4.—The body of Marie Sexton, a pretty girl, was found today in the rear of the home of C. J. Gillispie. She had sent a bullet into her brain. A pathetic note was found addressed to Gillispie, begging for the return of his love. One of her hands clutched a Bible.

Lexington Gazette.

While the Blble might not have led the girl to commit her act of self-destruction, she was evidently a believer in it and doubtless felt it offered spiritual consolation in what she was about to do.

WAS THE CORRECTION NECESSARY.

During the past week a noted character of Lexington died and due notice was made of his death by the local papers.

One of them, the Lexington Gazette, gave out that the deceased was a Freethinker when in fact he was a Roman Catholic. The next issue witnessed a correction made and reasons were given for so doing. In its original report the Gazette said:

"In Religion, Mr. Dillon was a Freethinker and was an ardent member of the late Charles C. Moore, former editor of the Blue Grass Blade. He was a subscriber of that paper from the time of its inception, many years ago, and it is said that he made some sort of a request that he be buried according to Freethinker rites, or, in other words, without the regular Christian burial.

The name was unfamiliar to us and we were about to investigate our books and mailing list when our attention was directed to the following which appeared in the next issue:

"In the report of the death of Frank Dillon, the Balaklava hero, given by the Gazete Friday, an unintentional error was made, through misinformation, and a confusion of names, in stating that Mr. Dillon was a Freethinker. As a matter of fact, Frank Dill[o]n was a devout Roman Catholi[c], [and] a constant attendant upon that chur[ch]. The Gazette voluntarily offers this correction in justice to his mem[or]y and in respect to the religious feel[ings] and sentiments of his sorrowing family."

W[e] are of the opinion that a greater trib[ute] would have been paid to the intelle[ct] of the dead man had the original [ar]ticle been permitted to go without corr[ect]ion. To have been a Blade subscrib[er] and a ardent admirer of our late [ed]itor would have denoted a higher inte[lli]gence than can be found by attend[in]g the Roman Catholic Church.

A S[O]CKDOLOGER FOR THE PARSON.

T[h]e following will indicate how far the laborer of today is willing to submit to the sneers and insults of the clergy. It may be that the parson had wandered from his text and tried to create a sensation, to get himselt ta[lk]ed about. He succeeded in the latt[e]r but happened to get more than he had bargained for.

"U[N]IONS SOBER AS THE CLERGY,"

[La]bor Leader Answers Minister's [C]harge That Men Enter Meetings Intoxicated.

[M]ILWAUEE, WIS., Oct. 5.—"There [is] no more drinking to excess among [the] labor union men of Milwaukee [tha]n there is among the clergy of [this] city, and they should not accuse us of what they would object to being accused of".

T[h]is statement was made by Frank J. Weber, business agent of the Federated Trades Council, in answer to the charge of the Rev. M. L. Eversz [of] Watertown that the union men en[tered] their meetings with beer-befuddled brains. Mr. Eversz said that if the union men would not go to [the] churches it was the duty of the clergy to go to the union men.

"One of the principal objects of the labor unions," continued Mr. Weber, "is to curtail the use of liquor. We are accomplishing more in this direction than al the temperance societies and churches together.

"Ninety-five per cent of the labor unions of Milwaukee meet in halls that are not over or adjacent [to saloons] ... than all the temperance societies ... the unions do not hold their meetings in halls where there are no saloons near. We have no inherited wealth through generations, as have the churches, and therefore we have not been able to build the labor temples for our exclusive use; but in spite of all the Rev. Mr. Eversz says the fact remains that the labor unions adhere as closely to the teachings of Christ as the church, which he loves, does.

"We know at least one simple formula from the Bible which so many of the clergy forget occasionally. That is: 'He among you without sin, cast the first stone.'"—St. Louis Post Dispatch.

FUTURE

OF LA BELLE FRANCE

MUST BE A STRUGGLE BETWEEN RELIGIOUS AND ANTI-RELIGIOUS FORCES IN THE FIELD OF SOCIALISM.

Opinions Expressed by Liberal Preacher.

The following is reproduced from the daily papers concerning the condition of religion in the French republic.

[The] progress of religious liberalism [thro]ughout the world was the general [the]me for consideration at the fourth biennial session of the International Congress of religious Liberals, in Tremont Temple, Boston.

In his annual address the president, the Rev. Dr. Samuel A. Eliot, of Boston, voiced the intent of the congress in these words:

"The significance of the gathering is that it is composed of men and women who in the pursuit of truth and righteousness dare to commit themselves unreservedly to the control of the law of liberty. The field of this council is practically limited to the people who believe that theology is a progressive science and not a sealed and final 'deposit of faith.'"

The general secretary, the Rev. Charles W. Wendette, of Boston, in his report indicated the scope of the congress when he said:

"At our congress are assembled the representatives of four of the great world religions, namely, Judaism, Christianity, the theism of India, and Mohammedanism. The members of 33 separate church fellowship will address us."

The general topic of today's sessions was the condition of the liberal faith in different parts of the world. The Rev. W. Copeland Bowle, of London, secretary of the British and Foreign Unitarian movement in England."

One of the most important addresses of the entire congress was that of Jean Reville of Paris, professor of the History of Religion in the College of France.

Prof. Reville made a report of the situation of the churches in France after the separation of Church and State. He said in part:

"After nearly two years' trial, the law has really been applied in a thoroughly liberal manner. In general! it has not throughout the whole country raised such disturbances as its antagonists had prophesied.

"The masses in France are indifferent to all these matters, but they forsake more and more the Catholic faith. All that the people desire is to attend mass, to be christened, married, and buried at church. They no longer believe the doctrines, but they love the ceremonies.

"Some men of great sense think that a reaction will ensue from the exaggregation of the Papal absolution They hope to see man, better instructed as to the true welfare of the Church, take in hand a reform of Catholicism. They hope for a real Catholic regeneration, both democratic and scientific, wherein old dogmas shall be left to sleep in peace and all energies shall be consecrated to the social and moral work.

"France has no inclination for Protestantism. There is no probability that the majority will ever become Protestants. There is actually not enough real faith in the masses of the people for them to uphold a reform.

"Two alternatives seem to be possible. Either the existing reactionist movement of the Catholic Church will go on, and public life in France will for a long time be denominated by the strife between Clericals and more or less Socialist radicals, or else the Catholic Church of France will seek to regain on the social ground the situation it is losing every day more on the religious ground. A Catholic Socialism, which will grow up, and public life will be dominated by the strife between Catholic Socialism and anti-Catholic Socialism, which in a country like France will necessarily be an unreligious Socialism."

TORREY

PUSHED IN CORNER

AND HELD THERE BY A CANADIAN FREETHINKER WHO HAD PREPARED TEXTS WHICH THE CHARIATAN REFUSED TO READ.

Threatened the Victor with the Law.

(By Norman Murray.)

The following is reproduced from the London (Eng. Freethinker:—

It is not likely that there will be any more revivalists in Montreal in the near future. If any of them do come, it is safe to prophesy that they will be more civil to Freethinkers in the future. Dr. Torrey is not the only evangelist that I got into a corner in Montreal. Some years ago, there came to England. The youngest of the boys did the preaching, and the oldest acted as manager and made the announcements. One evening an announcement was made, that the boy evangelist would face, and of course confound, any Montreal Freethinker that would come forward next night. The next night came in due course, and I was there. It is seldom safe to challenge a Highlander in advance unless you know him personally, and then you are not sure of coming off best in a fight.

The boy asked for texts from the audience, and I gave him one from Genesis xxxviii., verse 9. The other texts were all read, but when he came to this one he refused to read it, as I knew he would. During the intermission a large crowd of the audience crowded around me and wanted to know what was my text that the evangelist refused to read. I had my pockets full of printed slips with choice Bible texts on and I distributed them, and told them it was the first on the small slip. The evangelist objected to me distributing my circulars, and threatened to have me arrested. I told him I had paid for my seat, and as I did not move from it I did not see how he could do it. In any case, I told him, if I were arrested it would only prove my contention that the Bible was not a fit and proper book for general circulation. As there were no comments whatever on the circulars, only Bible texts, and I was willing to stand the consequences, so the matter ended there. Montreal churchmen feel very sore over the "Torrey Affair." That the most notorious infidel in Canada should get £10 of the money they collected for Dr. Torrey, and that his baggage should be seized like a comon felon, was simply something awful. Many of the most sensible church-people were none too well pleased with Dr. Torrey himself. In the first place, he pretended too much. One evening he announced he was going to make the way of life as plain as day, and then he was going to tell them all about the Holy Ghost, how to get him, who ought to get him. Now they reason that a man who pretended to show others how to live a godly life should not adopt the methods of a saloon-loafer, a street-walker, or a Billingsgate fishwife. I glory in my British citizenship. I always wear a tartan plaid tied by a "Union Jack" pin, a d I claim as much right to be a heathen, if I wish as an Indian British subject in Calcutta or a Chineese British subject in Hong Kong. And the "Torrey Incident" proves that I am right. Besides, I have a very definite religion, which I claim is better than Christianity. I tell them you can have Jesus, Paul, and David, and, as many dead Jews as you want, put I prefer Aristotle, Cicero, Tacitus, Herodotus, Voltaire, and Thomas Paine. Besides, the history of the old Vikings, from whom I descended is far more interesting to me than the history of the Jews. My name, in Gaelic "Tormaid," is called after Thor, so you see I am descended of the gods myself.

A FEW THOUGHT PEARLS.

Canonicals.—The motly worn by Jesters at the Court of Heaven.
—Ambrose Bierce.

Agitation and clamor, like a fire-bell, may disturb the repose of society, but they may prevent her being burnt in her bed.

The pope put his foot on the neck of kings, but Calvin and his crushed the whole human race under their heels in the name of the Lord of Hosts.
—Oliver Wendell Holmes.

I have done a little good—and it is by far the best of my works.
—Voltaire.

Be on your guard against the ox before, the mule behind, and the monk on every side.
—Spanish Proverb.

Religion is a superstition in fashion, and superstition is a religion out of fashion.
—Hobbes.

RELIGION

(Continued From Page One.)

duct and evidence of a common Adamic origin.

Now, that we accept universal evolution, we must come more fully to appreciate the fact that the evolutionary development of life may have reached the human, self-conscious stage in many different places at substantially the same era, and that the similarities which we find among different peoples are the result of a likeness in evolutionary materials and forces, and not evidence of a common ancestor; nor will they hereafter submit to being tortured into an explanation consistent with such discarded Adamistic monogenism.

It used to be argued that the various systems of worship in different parts of the world correspond so closely, both in their evident import and in numerous points of arbitrary resemblance, that they cannot have been struck out independently in the several countries where they have been established, bust must have all originated from one common source. The latter part of the argument is good. The error consisted in assuming that the common source must have been geographical, instead of looking for it in the very nature of every individual man, in the general and all important sex instinct.

The practical universality of Ophiolatreia, demonstrates only its evolutionary proximity to the primal sex-worship. The probative force of a general similarity in myths concerning the fall of man, through the seduction of a serpent-tempter, only tends to show the sex-origin of serpent worship, and to illustrate the uniformity of evolution. Sameness in these myths no longer conduces toward their acceptance as different relations of the same historical fact.

There is still another consequence which follows from the subjective origin of religion. It furnishes a new explanation for that, all but, universality of religion. Heretofore this fact, because its relation to the sex-feeling was unrecognized, induced the conviction that religious ideas are innate. Out of this envolved the notion about the existence of certain or through which, because of thier supposed origin, we were said to have inherent direct knowledge of God. The subjective and sex-origin of religion explains this universality and alleged innateness, so as to destroy utterly the deduction formerly made as to thier infallibility of such testimony in favor of the objective verity of religious concepts.

For the foregoing reasons, among many others, I conclude that religion came into being by ascribing to the sexual mechanism a separate, local intelligence, which, coupled with a misinterpretation of the seeming transcendence of sex-ecstacy, resulted in the apotheosis of sex-functioning, and the sexual organs, and that all the mainfold forms of religion are to be accounted for only as the diversified products of evolution, resulting wholly from physical factors and forces, operating upon man under different conditions.

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